

THE HOPE

of Peace.

*William Jaynes
libr*

By laying open such doubts and manifest
vntruthes as are divulged by the Arch-priest
in his Letter or Answer to the Bookes
which were published by the
Priestes.

*pp. 5
m*

~~47. 11. 1~~

~~D-16-4~~

Zacha. 8.

Veritatem tantum & pacem diligite.

Love truth onely and Peace.



Imprinted at Franckford by the heires of
D. Turner. 1601.

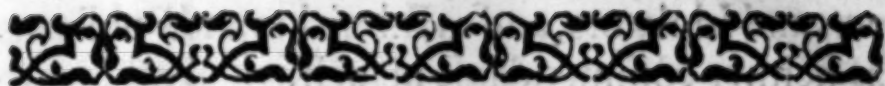
THE HOPE
of Peace

By James Oglethorpe, Esq. and
William Oglethorpe, Esq. the
first and second Presidents of the
Academy of the Holy Trinity
in the City of London



44:99

Imprinted by J. Sturges, Printer, in the City of London



The Preface.



Two Bookes haue beene lately set forth by the Priests in the necessary defence of their good name and fame, which were & are to this day so irreuerently plaid vpon, as people of all professions, fooles and physicians make vp their morning and euening meditations with the most vnciuill termes, which they may deuise against them. How sottish would that Cobler haue beene accounted in these daies, who, being controlde by a Painter for presuming to giue his iudgement of a Picture about the shoqe, departed quietly, and would not once repleie vpon *Ne sutor ultra crepidam? Tractant Fabrilis Fabri* was the olde saying, euerie man was to attend that which belonged to his Trade, but the age is now returned in which S. Hierome liued, and of which he vsed this saying, *Scribimus indocti doctiq; poemata passim*. The Iesuities might haue plaid with their Canon *Diff. 19. can. vpon such as resisted the Apostolicall Decrees, and nulli fas.* without blame haue made a breach, yea and vtterly haue ruined those whom in such cause they should assault; but to disturbe and infect the aire which hath giuen them life with this breath; Hearken o ye factious, ye are Rebels, ye are Schismatikes, ye are excommunicated persons, Irregular, no better then Sooth-

(2)

slayers and Idolators, and as Ethnickes and Publicans was neither commendable in such as make shewe to immitate Iesus, nor euer will be iustificable against those Priests, who at the sight of the Breue gaue an inuincible argument of their obedience to Apostolicall decrees, and haue a long time aduentured their liues for the dignitie of the Sea Apostolike as farre as the Iesuities haue for anie matter whatsoeuer. Other who either immediately, or by others haue a dependance of the Iesuits, some for want of other inuētiō, some to keepe their tongues in vre, some to trie who can vtter the most despitefull speeches against those Priests to whom perchaunce they haue beene most bounde, some to winne all to goe one way (which they may and do full euil) must follow their dam, and crow after kinde, least their spirituall guides and grand-fathers should abandō them as a misbegotten brood. And while they all euerie one at his Qu play their parts, as shrewd boyes, while they byte kick and scratch, crie that they cannot be let alone, they make a great shewe as though they would most gladly embrace a peace. F. Garnet the head of the Iesuities here in England solliciteth some to be a meane for peace, but with such condition, as no satisfaction be talked on for the clamorous speeches before rehearsed, and what hath vpon them ensued to manie, who haue with the best deserued of Gods Church and a fresh offer of some things most seriously promised at the first attonement, and not as yet performed. At the same time flie Letters like Bats, and are shewed in secret to such as haue no list but to lie still in a grosse
and

(3)

and affected ignorance, which manner of carriage what else could it portend other the a defect of truth, largenesse of conscience, a fresh alarum to farther tumults? and if F. Garnet the Superiour of the Iesuites were of counsel therunto, smal is his sinceritie (whatsoever his charitie is) which hee pretendeth in his mock-offer of peace. The presumption that he was of counsell to these Letters of M. Blackwell is grounded vpon M. Blackwells instructions, whereafter a commaundement of vnitie betweene the Priests and the Iesuites, the Archpriest is willed to seeke the iudgement and counsell of the Superiour of the Iesuites in the greater matters, *Curabit Archipresbiter in rebus maioribus iudicium quoque eius consiliumque acquirere*; great follie it were to shut this Letter of the Archpriests from his matters of great weight, being an answer to seditious Bookes (as hee termeth them) and such as may bring great hurt to the Church of God, and consequently an endangering of the Archpriest to say that he did not take the aduice and counsell of the Prouinciall of the Iesuites herein (especially the Bookes concerning them as much as him) F. Lister being alwayes readie with his Canon. *Nulli fas est vel velle vel posse transgredi Apostolica sedis precepta*, It is not lawfull for any to be willing or able to transgresse the precepts of the Sea Apostolicke. With the which he, his fellow Iesuites, and the Archpriest also are perswaded that the Priestes are shaken, yea & brought to vtter ruine. These Letters of the Archpriest while we shal take the paines to answer for the instruction of such as either vpon their owne ignorance

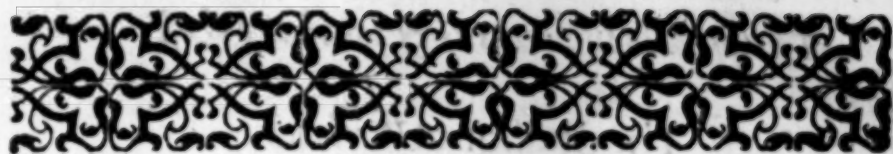
A iij rance

(4)

rance haue erred, or by the double diligence of others haue bene misled, and shewe how we are dealt withall by the one, while an offer of a mock-peace is tendered by the other, we craue no other then indifferencie in the Christian Reader, and nothing doubt but to discouer the drift both of him who dissembleth not himselfe or his intentions, and also of the other who to colour his owne and his fellowes misdemeanours in this matter (as if hee were no partie, much lesse the principall maintainer of this faction against vs) pretendeth to be a stickler betweene the Archpriest and vs.

Yours in all true hartie affection
I. B.





The Copie of M. *Blackwell* his Letter.

*My verie Reuerend, and verie louing
Assistants.*

TO my great sorrow, two Bookes haue bene set out, by our deare Brethren, whom all you loue in the bowels of Christ, and whō I haue sought by all Fatherly meanes to winne and reduce to vnitie, great reason it had bin, that a thing propounded to the Pope his holines, should not with so great scandall of our cause, and ioy of our aduersaries, haue first bene divulged to all sortes of people, before it could possibly come to his sight & censure, and perhappes neuer ment to be presented to him, although meanes must be made by me, that it may come to his reading, and the view thereof will grieue him much, because he loueth, and euery where desireth peace.

It cannot be liked of, that we should write one against an other, and therefore no other answer shall be sent now then this. And my desire is, that all good Catholiques, according to their duties, do thinke well of their Superiours, and if they haue any doubt, do suspend their iudgements vntil they heare the full deciding of the cause, for herein is touched the credit of all Superiours in the world.

The principall points they touch are these.

- 1 The diuision at *Wisbitch*.
- 2 The sedition of the Colledge at *Rome*, and the gouernment of their Seminaries.
- 3 The institution of our authoritie.
- 4 The censuring them of schisme.
- 5 The vsage of the two Agēts they sent to *Rome*.
- 6 The decrees I made, and the execution of them.

1 The first point was a thing being since ended with great edification, and by the meanes principally of these, which are most condemned.

It concerneth authoritie, it being more auncient, and hauing orders taken at the attonement by their owne consent. It is well knowne at *Rome* by whose meanes they were disanulled, neither was it more vnfitting for those which liued in one house to mislike rules for such as voluntarily demaunded and accepted them, then to procure a sodalitie abroad.

2 The second point concerneth the Superiours there, whose authoritie is most greuously, and most daungerously contemned, who had the hearing of the causes, and by great reason ought to make orders for the Seminaries, which they that complaine neuer built.

3 The third point is cleare by his holines Breue,
and

and no lesse could be done, then to accept the authoritie, and to accept it when it came at the first. For I haue desired to obey, and I signified then how vnfit I was to haue so great a charge, and am euer readie to depose it for the loue of God, and the profite of his Church, vpon the least knowledge of my Superiours will and commaundement: for my delight is not so much in it, as these authours do affirme, neither was it published at any time with vntruthes nor by anie such vnseemly meanes, which might giue shewe of anie litle ostentation.

4 The matter of Schisme was according to my opinion which now I retaine, yet with submission to holie Church, what I shewed them was done in charitie for their better instruction and speedie reformation, which also was sent them by mee in secret, and therein no particular person was named, It was but an arbytrarie matter discuffed among the learned which bringeth no losse of credite to either part, I gaue them all expresse libertie to thinke what they would heerein, for it is but a matter of opinion, and therefore not worthie to make a matter of contention, which part soeuer was true. I sought by learned discourses and censures not so much the forwardnes of my opinion as of their amendment. What I sent them to view was in maner of a Fatherly admonition, and not to stirre vp or to feede a further discention. Our endeouours were for peace, our allowance for our paines is their contentious and verie scandalous behauiours, for which they can haue no excuse after three diuers Letters of the Protector our superiour:

*Nauar con-
cil. 1. de offic.
Indic. deleg.
Iacobus
Stroozzenus
ab vrc. de of-
ficio vicar.
Epi. qui dicit
esse comm-
nem.*

and not Protector onely of the Colledge, as they say, For before anie Seminary was, we had a Protector of England, whose Letters Pattents according to the best Canonists, were to be credited & were to be receiued verie obediently.

An attonement was made by which I hoped all variance had bin appeased, what was said afterwards or done by me, was done vpon their prouocation, for cease they would not to write, to speake, to exact satisfaction, and to publish vntruths of vs contrarie to the order which I had prescribed, wherevpon I was enforced to write a large Latine admonition to one of them, and to an other an English Letter, to gaine a staie of wronges, which were offered mee about the matter of schisme.

5 For the vsage of the two Agents sent to *Rome*, concerneth the Pope & the two Cardinalls, and the Fiscall of the reformation ordeined by his holinesse who were priuie to all, and as one of these Cardinals appointed Iudges not long since haue written, they were *Interpretes voluntatis Papæ, & non solum iudices*, If anie inferiour were culpable herein, meete it were to complaine priuately to our Superiours, and not with great scandall to offend all Christendome.

6 My decrees were necessarie, for they containe nothing but prohibition of things otherwise vnlawfull and partly also forbidden by Cardinall *Caietane*, and the euent sheweth how necessary they were, and the cause of their paines inflicted (*ipso facto*) was because scandals and seditions could not be preuented, for heere I cannot well haue the vse of *forum contem-
tiosum*,

tiosum, neither could I cite or produce witnesses, nor conueniently meete with euerie one *post factum*, And surely my censures haue done good not to a fewe.

As for the execution of them since the appeale, I proceed vpon other causes then vpon the appeale, which doth not (as they imagine) take away authoritic, but only if it be of validitie, deuolueth the causes their specified to the Sea Apostolicke, If I require submission, an oath of obedience, of such as haue spread abroad such greeuous complaints against me, it is but a slender satisfactiō for such iniuries and not more then all vse now to do at their first mission, how much more where there was transgressiō is so much to be looked for.

And here I am to warne all to consider what hurt may come to the Church of God by these seditious bookes, and therefore desire all to be dutifull in their censure, and carefull to hinder the divulging of such bookes now being expected, and to be industrious in notefying vnto all the truth.

The points cōteined confute themselves, though to my grieve they discouer ouermuch passion.

And whereas diuers of these whose names were subscribed to the appeale haue denied that euer they were priuie to it, and I doubt not the most part of the same neuer knew of any such flaunderous writing, These shall be to exhort them to signifie so much to my selfe or else by writing or in person to some of my Assistants, and they shall haue me most readie to giue them all manner of comfort, and so I desire you to haue a great care to compose all these contentions

(10)

and procure peace and by all faire meanes to recouer such as by infirmitie haue erred. The times are dangerous and enemies are watchfull, many are scandalized, the increase of Catholicke Religion is hindered, God is offended with these contentious proceedings, and therefore let vs seeke after peace.

Surely, happie we shall be & blessed, for this our so godly a labour, blessed are the peace-makers, for they shall be called the sonnes of God, to whose protection I commend you all, humbly desiring you to pray for me, and so I take my leaue, this 23. of Iune. 1601.

*G. B. Archpriest. Angl.
Prenot. Apostolicus.*



IN these Letters of the Archpriest are so many, and dangerous rockes against which not altogether sencelesse people waste themselves, as it cannot be deemed a labor blame-worthie so to discouer them, as such as will may perceiue them before their case become desperate. Let his fatherlie loue, and care of his deare brethren (as he termeth vs) be measured by his carriage toward vs. For our maintaining of our selues not to be schismatikes (a matter of opinion not worthie (as here in his answer to the fourth point he confesseth) to make a matter of contention which part soeuer was true), how many hath he suspended, bereaued of their faculties, yea and interdicted, for which he hath no colour to shew anie authoritie but those words in the Cardinals first Letters *Post debitas admonitiones ac reprehensiones fraterna charitate premissas liceat etiam penis coercere Ecclesiasticis*, At shall be lawfull for you after due admonition & warning in brotherly charitie to punish with Ecclesiasticall penalties. Which sentence is presently limited by the words immediatly following, *Oblatione nimirum facultatum vel suspensione*, By taking away faculties or suspending? How many haue here-vpon bene disturbed out of their places of residence? how many cleane abandoned of their friends? how many haue bene laid open to most wicked detractionous tongues? how many in daunger to perish by famine hauing no other meanes to liue the by the charitie of such as to whom they do minister the Sacraments? and for what? for maintaining an opinion which were it true or false were no matter worthie to make contention as M. Blackwell here confesseth.

Luk. 11.

Quis ex vobis patrem petit panē nūquid lapidem dabit illi,
&c. If any of you (saith our Saviour) asketh bread of his
 father, will he giue him a stone? And if he aske him for fish, in
 place of a fish will he giue him a serpent? And if he shall aske
 for an egge, will he reach him a scorpion? If no father would
 doo this, how dooth M. Blackwell say that hee hath
 sought by all fatherly meanes to win and reduce vs
 to vnitie, hauing sought by the aforesaid meanes to
 driue vs to say against our owne soules that we were
 schismatikes, and to suffer others without any con-
 tradiction to lay it euery day in our teeth, for defen-
 ding that which (as himselfe here confesseth) was
 not worthy to make a matter of contention, which
 part soeuer was true?

But to come to that which he thinketh great rea-
 son, that is, that a thing propounded to the Pope his
 holinesse, should not first haue bin divulged to all
 sorts of people, before it could possibly come to his
 sight, and censure. What if this were so litle against
 reason, as the contrary had bene great folly? for who
 knoweth not, that the Iesuites do lie so in waight to
 intercept what passeth too and fro, that a small Letter
 can hardly and that very seldome escape them? how
 then should this booke by any secret cōueyance so-
 euer haue gone without danger of being at their de-
 uotions, before it could come to the Pope his viewe
 and censure? It might therefore with great reason
 haue bene at the first propounded to all sorts of peo-
 ple, that thereby some one Copie or other might
 come to his holinesse his view; and if this course had
 beene taken in the divulging of these bookes, what
 reason

reason hath M. *Blackwell* to say that perhaps it was neuer meant to be shewed to his holinesse? Could the Priests be so foolish in M. *Blackwells* conceit, that they would make a discourse of their miseries with petition to be relieued by his holinesse, dedicate the booke vnto him, and publish it in that maner, and neuer meane that it should bee presented vnto him? how could M. *Blackwell* frame his imaginatiō to this, who could not but knowe long since, that of the 10. which were sent ouer for *Rome*, some of his friendes tooke the tythe where it was not due? What if that booke which M. *Blackwell* or his friend seised on were the booke that was meant to haue bene presented to the Pope, who were they then that perhaps neuer meant the booke should be presented to him? But the other 9. being safely deliuered, as long since we vnderstood from *Paris* whether they were sent, perhaps his holinesse hath had the view of one; and if M. *Blackwel* do know any thing to the contrary, we will yeeld him most heartie thanks to make the meanes to haue it come to his holinesse his reading, for we doo assure him and all other who haue made doubt thereof, that it is our speeciall desire, as in time it will wel be seene, and the more grieffe his holinesse shall take thereat, the lesse thanks will they haue who haue so long a time deluded him with false informations, and no doubt will prouide in some better sort for a true and vnfeined peace to continue among vs. And therefore feare we the lesse that hereby wee may bee charged to giue any scandall to our friends, or ioy to our aduersaries, no man beeing to

Luk. 9.

be accounted a friend which should take offence where no cause is giuen, or esteemed our aduersarie who would ioy at our good, or the furtherance of any honest cause, how contrary soeuer he may bee to truth in some other kinde. *Præceptor vidimus quendam in nomine tuo eijcientem demonia, &c.* Maister (saith Saint Iohn to our Saviour,) we saue one cast out diuels in thy name and we forbid him it because he is not of our company, and Iesus said vnto him, do not forbid him, so he who is not against you is with you. Shall we then call them aduersaries, who shall reioyce at their reliefe, who are vniustly oppressed, and not rather pray *vt iustificentur adhuc* and thinke our selues much bound vnto them, whosoever they be who shall fauour or further vs in our iust cause? It cannot be liked of (saith M. Blackwell) that we should write one against an other. How shall wee conster this? was not and vnto this day is not the Iesuits libell against the Priests liked, wherein the Priests are called Rebels, Schismatikes, fallen from the Church and spouse of Christ, excommunicated, irregular, infamous, disobedient to Christ and his Vicar, factious, nothing better then south-sayers, and Idollaters, as Ethnicks and Publicans? Dooth not M. Blackwell in his answere to the fourth point heere write abroad that he retaineth his opinion still that we were schismatikes, and commendeth this rayling Libell of the Iesuits for a learned discourse, and censure? And can the purging of vs Catholique Priests from these wicked defamations (being bound therevnto both for the defence of our good names, which vnlesse we will be accounted
cruell

cruell to our ~~feltes~~, we cannot let lie bleeding to the
 death, & for their comfort whose soules haue a long
 time bin vnder our charge) be disliked by any honest
 man? Is it to be thought that Gods cause can suffer
 dishonour in any course, which is necessarie for the
 recouery of his Priests their honour, and doth he not
 well deserue to be robbed of all that he hath, yea and
 basted vntill all his bones do rattell in his skinne who
 vpon enuie that an aduersary should ioy, would omit
 a necessarie defence for his own reliefe? would there
 not be as many houters as hearers of one perswading
 an other rather to let a third take away all his landes
 and goods then bring it to a publike triall vnder co-
 lour of a thing not to be liked that one should plead
 openly against an other? would theeues desire to
 meete with better copesmates when they would en-
 rich themselues, or refuse a triall where such Iudges
 should sit vpon the bench? It falleth out many times
 that with lesse daunger a man may take a Beare by
 the tooth then awake a sleeping dogge. Had not o-
 ther meanes bene before in vaine attempted for the
 remedie of what we haue felt, or were not the pre-
 sent extremities ouer great into whiche wee are
 brought by the trump of euerie loose tongue where
 (before they were possessed with this spirite) butter
 would not haue melted, we might haue bin blamed
 for our publishing in this sort & laying open thereby
 to the whole worlde who they are that disturbe the
 peace, which ought to haue bene maintained amōg
 vs. And if any doubt hereof shal grow in any, our de-
 sire is, as also M. *Blackwell* desireth, that all do thinke

well of their superiors, and suspend their iudgements vntil they heare the full deciding of the cause, which, howsoeuer the desire of some be therein satisfied, is not to withdrawe their charitie from the reliefe of Priests who want, for this is not to suspēd their iudgment, but their charitie, and not only to iudge but to punish also, much lesse do they suspend their iudgements who turne Priests out of their houses, or exclaime day and night against them, shut them from the seruice of God, and diuide themselves frō them and their Catholike friends in praier and communication of Sacraments vpon an opiniō which was not worthie to make a matter of contention, which part were true as M. *Blackwel* affirmeth in his answer here to the fourth point. I wish the ignorance were such as it might excuse, but I feare it is too much affected, where vnder pretence of *obedience* it must not be seen where superiors haue not done so well as they might haue done, and how those who are condemned generally as disobedient & factious against their superiours haue behaued themselves in all dutifull manner to all superiors, which they knew, and how farre they were bounde to shewe obedience. And if the Priests haue bene compelled to this hard choyce as either they must sustaine infinite iniuries, and obloquies, or redeeme themselves in this sort from so undeserued an oppression, no superiour in the world can iustly finde himselfe touched in credit, but such whom the Apostle calleth *Principes & potestates mundi rectores tenebrarum harum.*

Ephes. 6.

M. Archpriest gathereth fixe principall points
which

which he saith are touched, and maketh answer to euery one in order as he putteth them downe.

The first is the diuision at *Wisbich*, to which hee saith that it was long since ended with great ædification, and by the meanes principally of those, which are most condemned. But he doth neither name the parties, nor giue to vnderstand who they are which condemne them. He vsed silence perchaunce in this, because he must haue named either those whom he would not, or those whom he should not; for it is so well knowne as none without great want of modestie can deny that M. *John Mush* and M. *Richard Dudley* two Priests now condemned by the Archpriest Iesuites and their adherents came out of the North to their great paines, and charge to *Wisbich*, and from thence to *London*, where after that they had bene often mocked by the head of the Iesuites, at the last with maruellous importunitie wroong from him certaine Letters to his fellow Iesuites at *Wisbich*, vpon the sight whereof there was a peace made, such as it was, it might haue bene much better, and speedier (as by this it seemeth) if it had before so pleased the head of the Iesuites to haue enterposed himselfe as charitie would he should haue done, the head of the Faction at *Wisbich* being at his commaund, and one who rather then so great a scandall should haue risen for his cause should haue suffered himselfe to haue bin cast ouer the Castle wall, which in those tumults hee affirmed some would doo rather then the matter of his preferment ouer all the secular Priests there and fellow prisoners should not goe forward. At an

other time *M. Alb. Dolman* should haue made peace, but the Iesuite who should haue bene the Superiour there vnder the tytle of an Agent vnderstanding of some cōditiōs, which he liked not, a litle before that all should haue bene cōcluded found the meanes to rid him away. And I do verily thinke that there are fewe who thinke, and none who know that the diuisiō is as yet ended, which is no great ædificatiō, God pardon them who are the cause thereof. And most vnworthily are those scandalous proceedings at *Wiscbich* compared with the sodalitie which was to be procured abroad. For the first foundation of them vvere detractionous, & infamous speeches against such as in all times among Christians haue bene had in great reuerence, & their faults (if they had any) vvere concealed, not published abroad to the vworld, much lesse vvas it liked that any should be falsly obiected against them, for no such course vvas iudged in those dayes to stand vvith the glory of God. The drift of those proceedings vvas to make a Iesuite Superiour ouer the secular Priests, or to maintaine that scandalous diuision which hath euen to this day followed thereon, vpon some other ground doubtlesse thē that which their fauourites doo most seriously vrge, to wit that some of that societie haue bene the maisters or trainers vp of some of the secular Priests beyond the seas, for by this argument euery one whosoever is no Schoolemaister or trayner vp of youth, yea all Princes must yeeld themselues to be vnder the gouernmēt not only of those who were sometime their Schoolemaisters, but of euery pettie Schoolemaister because

because once they haue bene trained vp by some of that professiō; and such as haue much greater knowledge, & facility in teaching or training must humble theselues to euery Punie because they theselues had once maisters of that profession of which this Punie is: & perchance no lesse absurditie the this was that in *Wisbich*, when many graue, wise, and learned men were to become subiect to a Iesuite, because forsooth (as these fauourites of the Iesuits alledge) the Iesuits haue the bringing vp of some Priests beyōd the seas. The sodalitie which was to be procured abroad was for such as voluntarily would ioyne themselves to liue vnder rules, and superiors to be chosen by themselves with the priuie of his holinesse, and without any schisme or faction against those who would not be of the Sodalitie. So that the difference was very great betweene the humour of the Iesuites in that diuision at *Wisbich*, and the peaceable endeouours of the Priests abroad, to which the Iesuites hauing no very good liking, laboured to effect what before they had missed with a peece of more cunning, and by sinister meanes procured a superiour ouer the Priests, who vpo peril of being euery day to be put downe, must like whatsoeuer they should lay before him, and in the mean while they must be of his priuy coucell in matters of greatest waight, and allow of none but such as are devoted vnto them for his ordinarie assistants.

The second poynt concerneth the superiours 2.
there, whose authoritie (he saith) is most grieuously,
and most dangerously contemned: hee might iust-

ly be accounted wise who should diuine a right that which is meant hereby. There haue beene as many visitations on the behalfe of the Students, as of the Iesuities; and as for the superiours, I haue seene a Letter of Fa. *Parsons* own penning, dated the 5. of April 1599. wherein he saith that perhaps some one mans actions in the gouernmēt of the Colledge at *Rome*, in some certaine points were not so much to Cardinal *Allane* his liking, and without perhaps the orders, which were misliked, were by F. *Par.* contrary to his owne promise brought into the Seminary of *Rome*; where indeed there are new buildings but they were not at the charge of the Iesuities, but of the Colledge, and if it be richer in chābers, it is poorer in vineyards, and in this new building there are very few more the halfe so manie students as were before the new buildings were erected, and these few are so straungely diuided, and debarred each others comfort, as howsoeuer the Iesuities gaine therby, or ioy therat themselves, the students may iustly say vnto them for all this great boast of buildings, *Nec multiplicastis gentem nec magnificastis letitiam.* That Colledge was first an Hospitall founded by our Princes for the reliefe of such as went on pilgrimage to those holie places, afterward it was endewed with an Abbacie by Pope *Gregorie* of happie memorie the 13. of that name; and Doctor *Lewis* Bishop of *Cassana* bore the name to be the erecter of it as a Colledge, as Cardinal *Allane* did of the Colledge at *Rhemes* now translated to *Doway*: and no dispraise to anie, those two Seminaries and their founders were those who brought England to that

that passe, that as wel the Laitie as the Cleargie thereof were admired throughout all Christendome for their fortitude in Gods cause and faithfulness in all their temporall affaires. And it is well knowne that these two were of those who complained. The one at the verie first beginning as one well acquainted with the Iesuites courses, and had serued that mirror of pietie and wisdom Cardinall *Boromeo* Archbishop of *Millane*, who discharged them of the gouernment of his Seminaries. The other somewhat with the latest, but yet in such sort as Doctor *Haddock* who pretendeth that he was the Cardinals Nephew moued in spirit after the Cardinals death writ vnto a worshipfull Knight in *Spaine* these words to my remembrance, *Profecto bene mortuus est si enim vixisset & sibi & patria sua maximū dedecus peperisset.* He is dead in a good time, for if he had liued he had most greatly dishonoured himselfe and his Country. And why maist. Doctor? forsooth he was carried away against the Iesuites by his Nephew M. *Hesket*, M. *Throckmorton*, M. *Fitzherbert*, & all the Gentlemen of our nation who were then at *Rome*, but especially by my Lord of *Cassana* through whose meanes M. Doctor *Haddock* was discarded, as one that was factious against the students in the behalfe of the Iesuites, and lost thereby as he said himselfe a Nephews part, which he had bene promised often by the Cardinall and he most certainly expected. The Seminaries in *Spaine* haue bene builded by the Iesuites meanes with no small summes of mony, which perchance would haue bene much better and with far more merit imployed in the reliefe of poore

afflicted Catholikes as well of the Laitie, as the Clergie, who liued in exile, either in Colledges, which for want were many times in ieopardie to haue bene dissolued, or elsewhere abroad and famished, but the yce was broken, and the way made by secular Priests before any Iesuities attempted it, as in all honest matters it fareth, & F. *Parsons* entered into their worke, and brought it indeed to this passe at which now it is by making the students do that of which since they repent themselves and he hath no great cause to glorie in, as the subscribing to the title of the Infant, and what else hee would, hauing gotten their names to three seuerall blankes. But these Priests, who were in this sort the founders of the Seminaries in *Spaine*, although not the storers for lyme and stone, were known very well to haue bene of those who did complaine whē they liued, and the suruiuer is to this day one of them who do complaine. Neither is this to discouer more then needeth (although no doubt it be more then the Iesuities and their fauourites would haue talked abroad the matter is so honest) for what Letters are written, and published by them in all places wherein themselves and their associates to winne English Catholickes insert not their building of Seminaries, which the Catholickes might haue built with more ease & lesse charge, if they consider what they are put to by reason of those plots, by which the Seminaries haue bene built, and the often attempts made against our Countrey vpon the foolish hopes, which some haue had vpon those plots? some likewise take exceptions that these matters are touched somewhat

Somewhat in the censure vpon *F. Parsons* Letter, but they consider not that *F. Parsons* draue vs to it by laying to our charge, that we were not so much hated of the Councell of England as the Iesuites, and Arch-priest. His guiltie conscience gaue him what he and his associates had deserued, although he thought it pollicie to conceale the cause thereof, and to leaue such an obloquie (as it could not be taken for other) to euery man to scantheron, and to seeke some cause for that, which if they would they might see daily was voyd of all truth, the greatest part without comparison of those who suffered hauing beene such as were not of the faction of the Iesuites, and shall we be blamed if we solue those ænigmes which *F. Parsons*, and his fellowes needlessly propose against vs, and leaue to the worst sence which may be made of them?

The third point he saith is cleare by his holinesse Breue. Who calleth this in question? or how doth this prooue that no lesse could be done thē to accept the authoritie, and to accept it when it came at the first, which was a whole year before the Breue came, and without not only a confirmation from his holinesse, but also without sufficient testimony to binde vs to accept thereof being to so great a preiudice to many, in which case a Cardinals testimony doth not binde any to belecue that which is affirmed by him, much lesse if it euidently containe falshood, and suppose nothing else but falshood for the foundation? But neither was it so cleare perchance as he thinketh, for a Breue may come from diuers places, and be cal-

led an Apostolicall Breue, and his holinesse no whit acquainted therewith, and there was no small cause to suspect so much of this, not only for that it was a confirmation of a thing done vpon so false a suggestion (to wit a diuision betweene the Seminary Priests in England and the Catholickes) as the contrary might very easily haue bene knowne if any but vn-honest men had bene asked the question, but also for that it is a confirmation of certaine Letters Patents which we neuer sawe, although the Archpriest hath shewed two seuerall Letters (if our memories faile vs not) of the institution of his authoritie. For this Breue is a confirmation of certaine Letters Patents by which M. *George Blackwell* is deputed by the Cardinall *Caietane* an Archpriest of English Catholikes, for the better gouernment and vnion of the Catholiques of the kingdomes of *England* and *Scotland*: and those Letters which M. *Blackwell* did obey so readily did onely depute him Arch-priest of the Seminary Priests which are or shall be in *England* and *Scotland*, for remedy of a dissentiō suggested to be between the Seminary Priests & Catholikes in *England*, wherein who will may perceiue a very great difference. But to returne to M. *Blackwell* his acknowledging himself how vnfit he was to haue so great a charge, or his readinesse to depose it for the loue of God, no man is to enter into his inward motions, but doubtlesse he did not long after taunt those Priestes, who were about the procuring of the sodallitie, of which wee spake before, and in a triumphing maner writ abroad that theyr endeouours were by this his authoritie brought

brought to ruine. We could also prooue that those Letters of the Cardinals were not warme in his hāds before hee thought vpon the vse of his authoritie against some in particular : yea & other who were appointed to be of his priuie councell letted not to vtter at that time that there were such courses to be taken against some, that they doubted whether they would continue Catholique. *M. Blackwell* addeth here also that his authoritie was not published at any time with vntruths. In the Bookes printed, and sent abroad, it is said that he did not only publish his authoritie with vntruthes, but being taken in the maner confessed as much, and that *M. Collington* and *M. Charnocke* are readie to iustifie it before God, and the world vpon their oaths. And if they were both dead his owne Letters of the 2. of March following will proue it euidently enough, in which he hath these words.

Lastly you quarrell against the Archpresbyter, and gladly you would bryse his credit vpon the roaring noyse of an angrie man, clouded in his vnderstanding, if not cloyed about his hart with too many fumes of ambition. Vpon his detractiue information you publish that y^e Archpresbyter should report that he had authoritie to excommunicate & to commaund to the Court of *Rome*, which now bpō better scanning his authoritie he goes from. Againe shewing his instructions said they were made at *Rome*, and by the contents being conuincied they were made in *England*, could not denie it. Sir, the Archpresbyter hath to doe about excommunications, and the sending to the court of *Rome*: so, by his Commission he is charged to specifie all suche rebellions and contumacies as are too familiar with you, if they cannot be suppressed with his authoritie at home, and to intimate the same to the Lord Protector his grace, and so by his meanes

D ij

to

to procure excommunication oꝝ the sending foꝝ to *Rome* foꝝ the redzeffe of such licentioulnesse. And foꝝ the particular instructions he neuer said they were all made at *Rome*, but that his instructions made at *Rome* gaue him authoritie to set downe rules about all particular matters, and cases of such qualitie. And so those instructions which troubled the eares of your surly, and froward Father, may be saide in respect of their authoritie to haue proceeded from *Rome*. And thus the Archpresbyter whose name you put downe in plaine Letters, that euery bodie might view how you haue graced him, *Ipse liberatus est a laqueo venantium & a verbo aspero*, he hath auoyded your snare, and the sharpnesse of your slanderous speech. The iniquitie of proud persons hath bene multiplied ouer him, but he hoping in our Lord hath not bene weakened. Thus farre M. Blackwell.

How many orders hath M. Blackwell taken at *Rome*, when he hath taken seuen by authoritie from *Rome*? Some instructions are confessed to haue bene shewed which were not made at *Rome* any otherwise then M. Blackwell may be said to haue bene made Priest at *Rome*, or else what were those which troubled the eares of the surly, and froward Father, and were then absolutely proposed among others as instructions annexed to his Commissiō, but so palpably inferted, as he confessed that they were of his owne, notwithstanding he pretended to shew such as the Commission spake of to be annexed vnto it? at that time this shift was not deuised, that he had authoritie frō *Rome* to make rules, and therefore might propose what he would, and say it was made at *Rome*. But the *plaudite* in the end with a Psalm might haue bene vsed vpon some greater victorie then this poore shift was, that instructions might be said to haue bin made at *Rome*,
because

because they might be said to haue bin made by authoritie which came from *Rome*, and that the Arch-priest could excommunicate, because he could write to those who could. But to say the truth what but vntruth is to be expected in the maintenance of that, which was begotten, bred, brought forth and nursed with vntruth? M. *James Standish* a secular Priest in shewe, a Iesuit by promise, went as a secular Priest in the name of the secular Priests who neuer sent him, and dealt with his holines in this matter, fayning the consent of the secular Priests thereto, which after his returne in the hearing of diuers Priestes, he said was but an interpretatiue consent, and that he presumed that they would giue their cōsent. The matter being thus broached, as false a suggestion was made for the furtherance thereof, to wit, a dangerous and scandalous diuision in Englande among the Seminarie Priests and Catholickes (as it is euidently to be seene in the Cardinall *Caietanes* Letters to M. *Blackwell*). The maner how it was proposed, is in some part shewed before, and the poore shifts which were afterward made to salue the vntruthes then vsed. What false aduisoers were sent into England by Fa. *Parsons* and M. *Mar. Array* about the handling thereof at *Rome* are discovered in the English booke; to which one more may bee added to shewe how in all places the surest Anker of these proceedings hath beene falshood. Fa. *William Baldwin* among other aduisoers which hee sent from *Flanders* to *Paris*, 25. Februa. 1599. writ to his friend that the two Priests first requested that there might bee no subordination. A

pretie conceit when all their Letters which they carried with them to his holinesse demaunded a subordination. Secondly, that if needs there must bee a subordination, then some one which fauoured them might be created Bishop; for which they named D. *Gifford*, *Bagshaw*, *Collington*, or *Bishop*. Is it likely that M. *Bishop* would name himselfe to bee made a Bishop? Fa. *Parsons* laboured M. *Charnock* to name some of these or some other which might haue fitted such a turne, but bicause he could not obtaine of him to name any of these before he should see the names of M. D. *Barret* and M. Doctor *Ely*, he caused M. D. *Barrets* name to be blotted out againe which was written in hope, and would not suffer M. D. *Ely* his name to be written, nor any thing else concerning that interrogatorie: which manner of carriage conferred with F. *Baldwins* Letter discouereth a good wil that F. *Baldwin* should haue written the truth in this point. Thirdly he affirmeth in the same Letters that the two Priestes should say that experience would teach if they had not their request *Quod indignabitur libertas si prematur* these were their wordes saith F. *Baldwin*. Can any man thinke that they would so forget themselues as to threaten the Pope to his teeth, if hee would not graunt them what they would haue? but if F. *Bald.* writ doubtlesse as he was enformed by Fa. *Parsons*, the greater is the confirmation of that which here we intend to shewe, that is how it hath from time to time bene lulled a sleepe with falshood, and therefore that the lesse this wonder is now that it is auouched by M. *Blackwell* neuer to haue bene proposed with vntruthes.

The

The 4. point is touching the matter of schisme 4.
 which he saith was according to his opinion, which
 euen now he doth retaine. The head of the Iesuites
 sendeth abroad his Letters, by which hee signifieth
 that he would not be ashamed to humble himselfe to
 worke a peace, can it be thought that he was not pri-
 uie to these Letters of the Archpriest, whose counsell
 the Arch-priest in his instructions is willed to vse in
 matters of weight? or can M. *Blackwell* forget that
 such an assertion of F. *Robert Jones* the Iesuite (being
 maintained by him) made a breach of the generall
 attonement which was made at the comming of the
 Breue? and must he needs euen while he exhorteth
 to peace declare now that such is his opinion, as void
 of all learning as it hath bene & is farre from all cha-
 ritie, and publish his want of both in the same mo-
 ment? Is schisme so small a sinne, as it is not worthie
 to make a matter of contention whether there were
 schisme or no? or were schisme so small a matter as
 here it is made, is it charitie for M. *Blackwell* to publish
 his opinion in this sort, knowing that the speech of
 such an opinion hath diuided men and their wiues,
 father and children, brothers and sisters, and the
 dearest friendes, and hath bene the cause of the di-
 uision among Priestes, and infinite sinnes (if de-
 traction haue not lost the nature of a sinne) in all sorts
 of people, to the perpetuall infamy as much as lyeth
 in them of Catholike Priestes, who perchance haue
 deserued much better of Gods Church then they
 who haue maintained so long the opiniō of schisme
 against them? Can M. *Blackwell* expect any other
 D iij thing.

thing of the Priests against whom hee still declareth his opinion concerning this supposed schisme, then to write, speake, and exact satisfaction, hauing receiued so many iniuries by the like, and daily expect more? But now hee salueth all in saying, *It was but an Arbitrarie matter discussed among the learned, which bringeth no losse of credit to ether part. I gaue them all expresse libertie to thinke what they would herein, for it is but a matter of opinion, and therefore not worthy to make a matter of contention which part soeuer was true.* Is it possible that M. *Blackwell* can say that he gaue all expresse libertie to

Aprill. 1599. thinke what they would as in an indifferent matter, who in some of his Letters calleth it a soare, for the which F. *Listers* Treatise of schisme was such a reme-

14. March. 1600. die, as it must not be called in, vntill this sore were healed; In other Letters, that our condemned deserts drew these names vpon vs, *Factions, Schismatikes, excommunicated persons, Irregular, as Ethnikes and Publicanes, and nothing better then Southsayers and Idolaters.* Why did he publish that he had receiued a resolution from the mother Cittie, that the refusers of the appointed authoritie were schismatikes, and that hee would not giue absolution to any who should make no conscience thereof, and gaue direction that they should make account thereof, and before they receiued the benefit of absolution make satisfaction, the manner whereof hee left to the discretion of a ghostly Fa. not touched with the note of schisme? Is this to giue expresse libertie to all to thinke what they would herein? Did he not also sufficiently expresse his minde in other his Letters, where he declared

21. Feb. 1600.

red his determination that hereafter whosoever had faculties of him should first be content to recall his peeuish opinion? did he not practise such authoritie vpon M. *Benson* when he would not giue him any faculties vnlesse hee would renounce the schismaticall conuenticle? he declared also that M. *Tho. Moore* had written in preiudice of the Faith, whē he writ in our behalfe concerning this matter of Schisme, wherevpon neither his ordinary ghostly father would administer the Sacraments vnto him, nor his ghostly children receiue any of him, or be present when hee celebrated. Are not all Ecclesiasticall persons com- 29. May.
maunded vnder paine of suspension, and losse of fa- 1600.
culties presently to be incurred, and the Laitie vnder paine of being in the same sort interdicted, that neither directly nor indirectly by word or writing they maintaine the censure of *Paris*, although it were giuen vpon true informatiō, because it cleared vs from schisme and sinne? and can it now be iustified, that hee gaue expresse libertie to all to thinke what they would, as of a matter which was not worthie to make a matter of contention which part soeuer was true?

How often heretofore hath he commended that discourse of F. *Lister* the Iesuite, and euen now calleth it a learned discourse & censure, as if the dearth of learned discourses continued still? and for what is it so highly commended? for that it prooueth a matter which were it true were it otherwise, was not worthy to make any contention, and proueth it very simply God wot, in that only hee heapeth infamous names

out of his charitie vpon those against whom it is intended. Yet leaast that the discourse should be called learned without cause a principall reason is here touched, that the authoritie was confirmed with three Letters of a Cardinall, and not only a Cardinall but a Protector, and not only a Protector of a Colledge, but a Protector of *England*. Let vs graunt that we saw three Letters of such a Cardinall, although in verie deed there were but two shewed vnto vs (vnlesse the altering of the first be accounted for one) & the one of thole two was to this ende that the Arch-priest should informe of the manners & behauiours of the troublesome (so it pleased his grace to terme those who did not take his Letters for an Oracle, and yeeld themselues before they had sent to his holinesse to vnderstand his pleasure in a matter thrust vpon them vpon most wicked & false suggestions, and with more authoritie in some sort then euer any creature had, as vnder a colour of the greater glory of God, to debarre or throw a Priest out of his place, where in time of persecution hee had some morall securitie for his safetie, as well in respect of a conuenient shelter, as for necessary maintenance, hauing no liuings of the Church to supply his wants) Let vs I say graunt that we saw three, let vs say 30, and stand to the iudgment of learned men, the cause is ours, that is to say, we were not bound to giue credit to so exorbitant a matter, and so preiudiciall to many well deserving of Gods Church, vpon the testimony of a Cardinall, who also saying no otherwise the that he had a commandement from his holinesse to imploy himselfe
to

*Gloss. in cap.
sicut de sent.
excom.*

*Felinus in ca.
ad emixen-
tiam ibidem.*

to make a peace betweene the Seminary Priests and the Catholickes (most iniuriously belyed at Rome to haue bene at variance) and that it was the Popes will that there should be a subornation for certaine reasons giuē him by the Priests of *England* (which were neuer as yet knowne what they were) made all the rest, either of himselfe, ignorant of English matters, or by the suggestion of the Iesuites, betweene whom and the Priests were all the cōtrouerfies which were in *England*. Neither doth it make any thing to the purpose, to alledge here that the Cardinall was Protector of *England*, for this act of his was a subdelegation, as appeareth by the words of his Letter, *Te deligimus cui vices nostras pro tempore delegemus.* We make choyce of you whom for the time we subdeligate in that charge which was committed to vs, which was to make a peace betweene the Seminary Priests and the Catholickes who were said to be fallen out, and not an act of Protectorship: so that if it had bene knowne heere in *England* that he was Protector of *England*, yet it is as impertinently vrged in this place as the place out of *Nauarre* for the credite of a Protectors Letters, wherein no mention is made either of any Protector or any Letters, he speaketh there of a farre different Officer which is called *Conseruator*, whose office is otherwise set downe, *Cap. fin. de officio & pot. Iudi. deleg. in sexto*, then *M. Blackwell* vseth his, and if *Iacob Stroz.* make no more to this purpose then *Nauarre*, these cotations might haue bene kept for some other places: very probable it is that this *Iacob Stroz.* doth handle somewhat of a *Conseruator* as other Canonists do,

Pan. in cap. quod super fide instr. & in cap. cum a nobis de testibus & attest. Zecchini de statu Ill. D. Car. num. 9. Sil. verb. delegatus § 15. & verb. Testis § 5. Angel. verb. Testis § 14. Armill. ibid. § 7.

and perchance nothing more of Protectors thē they do. The office of a Protector stretcheth not it self farther then the Court of *Rome*, as may be gathered out of those words of the Breue, *Nationis Anglicanae apud nos & Apostolicam sedem Protector*, *Protector* of the Englishe Nation heere with vs, and with the Sea Apostolicke, and this phrase in the Breue doth not make him Protector of the English Nation, if before hee were not. But put the case in the best manner, and with the most aduantage. We did no otherwise then we might haue done if the Letters had come from his holinesse, for we made no demur but with minde to giue a reasonable cause thereof, which is lawfull for any man to do.

*Clement. si
summus pon-
tifer. de sent
excom. susp.
&c.*

*Cap. si quan-
do. de rescrip.
glos. ibid. cap.
Cū teneamur
de prabend.
glos. ibidem.*

5 The fift point concerneth the vsage of the two Agents at *Rome*, which if it hath bene shewed to be not as of Agents but as of patients, as being cast into prison before they were suffered to doo the parts of Agents, examined, afterward accused, not heard whē they desired the copie of their accusation to make answer therevnto, at which time only they were together to shewe their readinesse to doo their duties, and after 14. weekes close imprisonment bidden to consult of their matters for which they came to *Rome*, (three dayes after that the Breue was gotten in cōfirmation of the authoritie) and notwithstanding they put off their Caps to this Breue, and sent it into England that all might doo the like, they were banished out of their Countrey, and confined without any allowance for their necessary maintenance, being men who had spent all their life for and in the seruice of

Gods

Gods Church. If this I say haue bene shewed without any blame laid upon the Pope Cardinalls or Fiscall of reformation, M. *Blackwell* should not now to saue the credit of his particular Patrons, with scandal insinuate that the Pope deserued blame, for it hath alwaies bene vndoubted that the Pope was misinformed, and therevpon did what he did, the Cardinall *Caietane* led altogether by the Iesuites, the other not to contradict *Caietane*, the Fiscall at *Caietans* deuotion, and no part of any discourse made heereof, can warrant M. *Blackwell* to say that either Pope, Cardinards or Fiscall were priuy to all, for the Pope neuer heard them; the Cardinalls but in answer for themselves when they were brought before them to be accused by a couple of Proctors appointed for the Arch-priest, who after they sawe the two Priests resolute vpon the point to answer their Libell or Bill of accusatiōs, obtained of the Cardinals that it might not be deliuered vnto them, so that heereby it is euident also that the Cardinals were not priue to all; the Fiscall might heare or see their examinations or part thereof, which are not to be taken as relations of all which they could say; the Interrogatories beeing made at the discretiō of F. *Parsons*, and their answers cut off sometime as being too lōg, sometime as more fit for other Interrogatories pretended to be made afterward. Who then with any reason can say that these were priue to all? and if furthermore the Cardinalls were nothing but Interpreters of the Popes will, may not the truth be knowne without the scandall of all Christendom, it being a thing very possible

that the Pope may be misinformed, & do that which afterward he may wish vndone?

6. The sixt point is concerning his decrees, which as he saith were necessarie, for they containe nothing but prohibition of things, otherwise vnlawfull, and partly also forbidden by *Cardinall Caietane*. We are not heere to examine what the Cardinall did partly forbid, being dead and buried long before some of the were made or could be thought upon, and was not liuing when any one of them was made. *M. Blackwell* proueth the necessitie of them by the contents as is shewed, but if it be proued that they were vnlawfull prohibitiōs of things that were and are lawfull (although he had power to make such decrees) the grounde of the necessitie of these which he hath made wil proue but a myer. The first Edict (made 17. Ianu. 1599. as we account) forbiddeth euery man vnder greuous penalties *ipso facto* to bee incurred to diuuldge any Bookes set out within two yeares before, or after to be set out, by which his lawfull estate should be disturbed, or the fame of any Ecclesiasticall person of the English Nation by name be harmed. The cause of this decree was (as is therein specified) that nothing should be attempted, intermedled, or published among vs, that may be offensive to our state, or to the encrease of our troubles, or else to the detraction of our *Bzetheren*. What if any man were so publicly iniured as he could not repaire his credite but by publishing? doth not the lawe of nature, and Nations, allow him that defence? how then did this decree containe a thing otherwise vnlawfull? but to come a litle nearer, was there not a Booke published
and

and sent into all parts of England, yea and beyond the seas by the Iesuites, or their fauourites, Intituled in generall termes, *Against the factions in the Church*, but applied particularly to vs by the Archpriest (as heere he confesseth in his answere to the fourth point) and can it be said to be vnlawfull (if we had bene so idle) to publish in our owne defence against that sencelesse, and sinfull Libell? Sencelesse in running vpon disobedience to the Sea Apostolike, from which no Letter came to commaund any thing, nor to testifie that any other had authoritie giuen to commaund. Sinfull in that vpon so weake a ground no wickednesse was left vnlaide to our charge, nor any name of infamie omitted, and as now M. *Blackwell* better aduised confesseth in his answere to the fourth point in a matter of opinion, and therefore not woorthie to make a matter of contention which part soeuer was true. This Edict the forbade not any thing otherwise vnlawfull, but only (as it should seeme) gaue libertie to any our aduersaries to spread abroad any thing to the encrease of troubles, and detraction of the bretheren, and debarred vs only to publish against the detractionous Libelling of others, howe iust soeuer our cause might bee.

The second Edict or Decree made the 29. of May, 1600. forbiddeth vnder penalties *ipso facto* to be incurred, that no man directly or indirectly maintaine or defend in word or in writing the censure of the *Uniuerſitie of Paris*, (which had cleared vs from schisme and sinne, in our forbearing for a time to accept him in that au-

thoritic vpon causes there let downe) whether it were truly giuen or forged, whether vpon true information or otherwise. Can it be iudged by any of reason to be a thing vnlawful in it selfe to defend a censure of the most famous Vniuersitie in the world, being giuen vpon true information as heere he supposeth it might be? the presumption is so great in this prohibition, and the decree so evidently conuincd to bee of a thing not vnlawfull, as wee need not heere to stay any longer vpon it.

The third Decree, dated the 18. of Octob. 1600. containeth many prohibitions, but that which M. *Blackwell* seemeth here most to vige, is the prohibition that no man should ask an other or giue his owne name to any thing, with which he or two of his assistants were not first made acquainted. And I incline to thinke that hee meaneth this rather then the rest, for that conformably to his assertion in this place, he said (a litle after this Ediēt was made) that the Cardinall *Caietane* did meane heereby that they who would giue their names to any thing, should not onely acquaint the Archpriest therewith, but also get his consent therevnto: so that if the Priests would by common suffrage haue any thing amended in him, or any of those, whom he thinketh to be his friends, or should attempt any thing necessary to be done in such place, where a bedroll of names ouerpeale (as they haue found by experience) be the cause neuer so iust, they cannot giue their names vnto it without his consent. Now do I appeale to any honest man, whether it be a thing in it selfe vnlawfull for any to
giue

giue their names, or demanda others to any thing, which in reason they may thinke necessary for the common good of Gods Church, or reliefe of their owne miseries? and if in such a case it be not a thing vnlawfull, howe is this true, which Maister *Blackwell* heere affirmeth, that his decrees containe nothing but prohibition of things otherwise vnlawful? Now that we haue shewed that the things prohibited were not vnlawfull, but rather his prohibitions, and consequently his first reason of the necessitie of his Decrees of no force, let vs see how the euent produeth the necessitie of them. Some who carry graie haire, (and if they would keepe silence might goe for verie graue men, and thought fit to be Councillours) discover their want too much of that wisdome, and learning which they might haue, and vpon these decrees blunder it out (so as *Will Sommers* might finde them) that who so readeth the Bookes set out by the Priests (by warrant of all iust lawes) in the defence of their good name, and fame most iniuriously taken from them by the seditious Libell of *F. Lister*, and the sinfull vse of others their tongues, is excommunicated. Had any excommunication bene threatened (although the Archpriest could not doo it) or had any prohibition bene made in the decrees that no man should read any of our bookes, such graue mē might haue dreamed of such matters as they talke on, but there being no mentio either of the one, or the other in any edicts, how cometh Gravity (where little time, hath bin or is spent in other studies) to make such a coniunctio of Nownes & Verbes, *It is excommunication to read any of these bookes*. Some are also said to be excommunicated

municated for bringing a Priest a Breuiary to say his
 houres. Some carry scrowles about of such Priestes
 names as must not be dealt withall. Some will not
 heare their confessions. Some teach that it is excom-
 municatiō to be present at their masse. And for what
 forsooth for maintaining an opinion which was not
 worthe to make a matter of cōtentiō which part soener is true
 and seeking by lawfull appeale to the Sea Apostolike
 to haue the controuersie fully decided? *inweliv ton*
 The Archpriest inflicted paines *ipso facto* to pre-
 vent scandals and seditions, either those are no scan-
 dals and seditions, which are taken for such, or they
 are very meanly prevented. But by what authoritie
 are penalties inflicted *ipso facto* by him who through-
 out his cōmissiō hath his order set downe vnto him
 for his proceedings, that is, to admonish, reprehend, and
 chastise also when need shall be by abridging faculties, or if ne-
 cessitie require by recalling the faculties. And afterward, if
 any of these himselfe disobedient, inquisit, or contumacious, he
 may after due admonitions and reprehensions made with bro-
 therly charitie punish him with Ecclesiasticall penalties; that is
 to say by taking away his faculties, or by suspension, untill he
 amend. How is this order kept in the Archpriests pro-
 ceedings, when without any reprehension, or bro-
 therly admonition after a fault, he will scant hold his
 hand vntill the fault be committed, but *ipso facto* the
 offender is punished, and how by any degrees, for
 example, by hauing his faculties abridged, and after
 if necessitie require it, by leeing them, or after this by
 being suspended? no such matter. But all at once *ipso*
facto, yea and more then this, hee is interdicted, for
 which

which there is no warrant in all the Commission; wherefore and also for that the Archpriest did not obserue the order prescribed him (being but a Subdelegat vnder the Card. Caietane as appeareth in his Letters) all which hee hath done in this kinde is of it selfe voyd, as it is manifest by the rules of holie Church, and those who comment thereon, and therefore no good euent (if there had bene any) could proue the lawfulness of his decrees. But he could not wel haue the vse of *forum contentiosum*, nor cste or produce witnesses, nor conveniently meete with every one *post factum*. Were they who put him in authoritie ignorant that heere could not be any formall Court kept? or can M. Blackwell say, that he cannot meet with anie one *post factum*, either himselfe, or by his Assistants, who in his Letters to his Assistants, giueth directions to examine such, as whose names are to the appeale, vpon such and such points? If he wil denie that himselfe hath written to particular Gentlemen to giue entertainment to such a man in particular to examine the Priest there resident concerning his subscribing to the appeale, and concerning his punishment therefore, his owne Letters shall be brought out against him: so that if it please him, it is euident inough that he can proceed *post factum*, and therefore this is but a poore shift for the making of his decrees in such sort, as they are with penalties, *ipso facto* to be incurred. As for the good which he hath done by these his censures, it hath bene no other the to make some dissemble for a while, because they would not be said to be suspended, or to haue lost their faculties. And

Cap. cum dilecta de rescriptis glossa ibidem.

Cap. venerabili de officio & pot. iud. del.

Hostiensis de offic. Iudicis deleg. num. 7. & 10.

Innoc. in cap. predicta. S. Antonin. 3. tit. 9. c. 3. § 1. & 10.

Gemin. cap. Quia pontificalis de off. & pot. Iud. del. in. 6.

Ang. Arm. Sil. verb. Delegatus.

perplexe men whether they may in this time of persecution goe for the Sacraments. And for the execution of his decrees, he may say that he proceedeth vpon other cause then vpon the appeale, but then he must promise comfort to such as heere hee taketh notice haue need thereof, vpon some other cause, then the subscribing, or hauing their names put to the appeale, for this is an euident argument (whatsoever is pretended) that some haue had need of comfort for that act doing; but the words of his Letter dated 16. Aprill, 1601. to a Laie Gentleman, leaue no place for any doubt in this cause. *This I write (saith he) to make you priuie of the great spirituall danger, wherein you and all that receiue any Sacraments of P. O. N. may be, if it be so that he hath subscribed vnto a seditious Pamphlet, coloured with the name of an Appeale.*

The oath of obedience exacted by the Archpriest is beyond his Commission. And the lesse to be listened vnto, for that it is exacted as a satisfaction due to him by such, as haue appealed to *Rome*, vpon no other causes, then were prooued out of his owne Letters, and others of his Councell, and are of that qualitie, that neither he nor all his complices in those actions will euer be able to make condigne satisfaction to the Priests.

And here I could wish that mē were not so caried away with the sound of authoritie, hauing had sufficient knowledge of the Priests their carriage toward all lawfull authoritie by their behauiour at the coming of the Breue, and let not the name of a seditious booke (the least point therein contained not being

ing to be controld, but by secret whisperings where it shall not come to the examination) put men from seeing how they are deluded by such as meane them no good, but labour now to lull them a sleep till they haue gotten what they would, & to this end bebarre them of all such helpes, as whereby they might be enformed of the truth. The points neither confute themselues, nor will be confuted by any. Neither are the bookes written in passion, but to moue all sincere Catholikes to haue compassion both of themselues, and of vs, when they shall see by these discourses vnder whose hands their soules are, and how slight reckoning is made of the infamie of so many Priests for a matter not worthy to make a matter of cōtention which part soeuer is true.

Concerning the names to the appeale. Howsoeuer some doo comfort themselues, they will hardly finde any whose name was there without his cōsent, for although perchance there were some causes particular to some, which were not knowne to the rest, yet in the chief they all found theselues agreed, and desired remedie by way of appeale, to which they set to their hands, or sent their consent by others to haue their names set too, for which the Authours will be brought forth if need require, to iustifie their consents, whose names they caused to be subscribed: and since this matter came in question we haue to shewe the consents of some vnder their owne handes, of whom the doubt was made.

But to grow to amend, all are to vnderstand, that our desire is to haue peace, and for peace sake haue

we published these bookes, knowing that there is no way so meet to worke an vnfaigned peace, as to haue the truth knowne of these proceedings, that thereby the soare may be searched to the quick, & not healed as it was before, and brake out againe presently after, by the indiscretion of F. Jones a Iesuite, who, when all were quiet, affirmed that they incurred the censures of holie Church, who should say *Dogmatizando* that we were not Schismatickes. If we were Schismatickes we refuse not to stand to the iudgement of the Church. If we were not, we desire it may so be declared, as there be no more strife raised thereon here in England, or elsewhere. F. Garnet the head of the Iesuites, made lately a motion for peace, which if it had come from the Archpriest, or if hee had ioyned with F. Garnet therein, it might haue taken some effect, because these controuersies were as well with the Archpriest, as the Iesuits. But the Archpriest not ioyning in this treatie which was begunne by the other, the Priests could not thinke that it was sincerely meant, in which they are now confirmed; because so soone as Fa. Garnet vnderstood by M. R. B. the 27. of Iuly, that the cōditions made at the first attonement were not as yet performed by the Archpriest, he noted for a partie in this controuersie, and that somewhat was expected, to the same effect from the Archpriest (whom this matter most concerned) he mistooke it for a refusall to haue a parley of peace, and so signified it to a friend of his, vpon the last of Iuly; beside that in these Letters last written by the Archpriest to his assistants in answere of our bookes (doubtlesse

The recal-
ling of M.
D. Bishop, &
M. Charnock
home from
banishment
and confine-
ment.

(doubleſſe not without the priuitie of Fa. *Garnet*, whose counſell he is to haue in matters of moment) he declareth his opinion which ſtill he retaineth that we were ſchiſmatikes, in the which renewing of ſo gricuous an infamie if we ſtir, it is not without cauſe, for we lye ſtill open thereby to thoſe iniuries, and reproachfull ſpeeches which were vſed by Fa. *Liſter* in his libel, & are now ſo in the faſhion abroad, that the fayreſt Catholike houſen haue now the filthieſt aire, and all baſe ſcoldeſ who haue the moſt impudent clackes, muſt giue place to their betters.

But as the Apoſtle ſaith, *Diligentibus deum omnia cooperantur in bonum*: All things turne to their good, who loue God, which I hope we do, in ſeeking his glorie as F. *Garnet* knoweth we do, and witneſſeth as much in his Letters dated vpon Midſommer day laſt paſt, and his glorie is our content, and in him we hope to haue peace, which alſo we wiſh to thoſe who in their owne conſciences haue giuen vs the greateſt cauſe of offence, and pray for them, as we deſire the praier of all good Catholickes for vs.

F iiij



After that this answer to M. Blackwell his Letter was printed, an other copie of the same letter came to our sight, which hath caused us to amend the first copie by way of Errata, although it contains nothing of moment more then the first, except that in the 6. Page in the end of the first clause in answer to the first point these words are wanting. It toucheth the greater part and better part of that company there. To which if we would imitate others in their insolent comparisons, we might say (and perchance with more truth) that the lesser part was the better, and answer to that of the greater part, Stultorum infinitus est numerus. The world is full of Fooles. But remembring that saying of the Apostle, Rom. 14. What are you who iudge an others servant? We can conclude no otherwise then the same Apostle concluded, 2. Cor. 10. He is approued, whom God commendeth. In the same 6. Page lin. 23. where (greatest) must be put in place of (most grievously) (a word not likely to be so much mistake) the sence might giue that the Pope is contemned by the complaint of the usage of the Schollers, if F. Parsons (as at other times) in his Letters to F. Holt, dated 15. May, 1597. did not confesse that he found errors in the Iesuites their carriage toward the Schollers, and such, as if many of those things had happened in their quietest Colledge in Spaine or Flaunders, they would haue put the peace out of ioynt.

Also page 8. in the margent Zecchius de rep eccle. is left out, who in his Treatise de statu Ill. D. Card. Num 9. handling the office of a Protector, saith not one word concerning his Letters.

Errata.

Page 6 lin. 4. their. the other. l. 12 being. long. l. 13 It concerneth. It nothing concerneth our l. 19. mislike. instituted. l. 23. most grievously greatest. pa. 7 l. 2. accept execute. l. 3. desired. learned. l. 27. not. net as a matter. pag. 8. l. 4. the best. the opinion of the best. bib. credited. credited dutifully, l. 16. Agents. Priests. l. 22. any. any one. l. 30. cause. cause otherwise. marg. Strozzeus. Sbrozeus. Zecchius de rep. eccle. l. pag. 9 li. 9 an. and. l. 19. now. more. l. 21. The. Other. l. 25. slanderous. scandalous. l. 30. you. you all. pag. 10 lin. 3. and. our. lin. 7. this our. this. 21. 23. 73. pag. 33. lin. 30. Strozz. read Sbroz.

IMPORTANT
CONSIDERATIONS, VVHICH
OVGHT TO MOVE ALL TRVE
AND SOVND CATHOLIKES, WHO
are not wholly Iesuites, to acknowledge without all
equivocations, ambiguities, or shiftings, that the proceedings
of her Maiesty, and of the State with them, since the
beginning of her Highnesse raigne, haue
bene both mild and mercifull.

Published by sundry of vs the secular
Priests, in dislike of many treatises, letters,
and reports, which haue bene written and made in
dinerse places to the contrarie: together with our
opinions of a better course hereafter, for the
premiting of the Catholike faith
in England.



L
Newly Imprinted.
1601.